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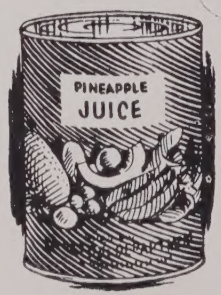

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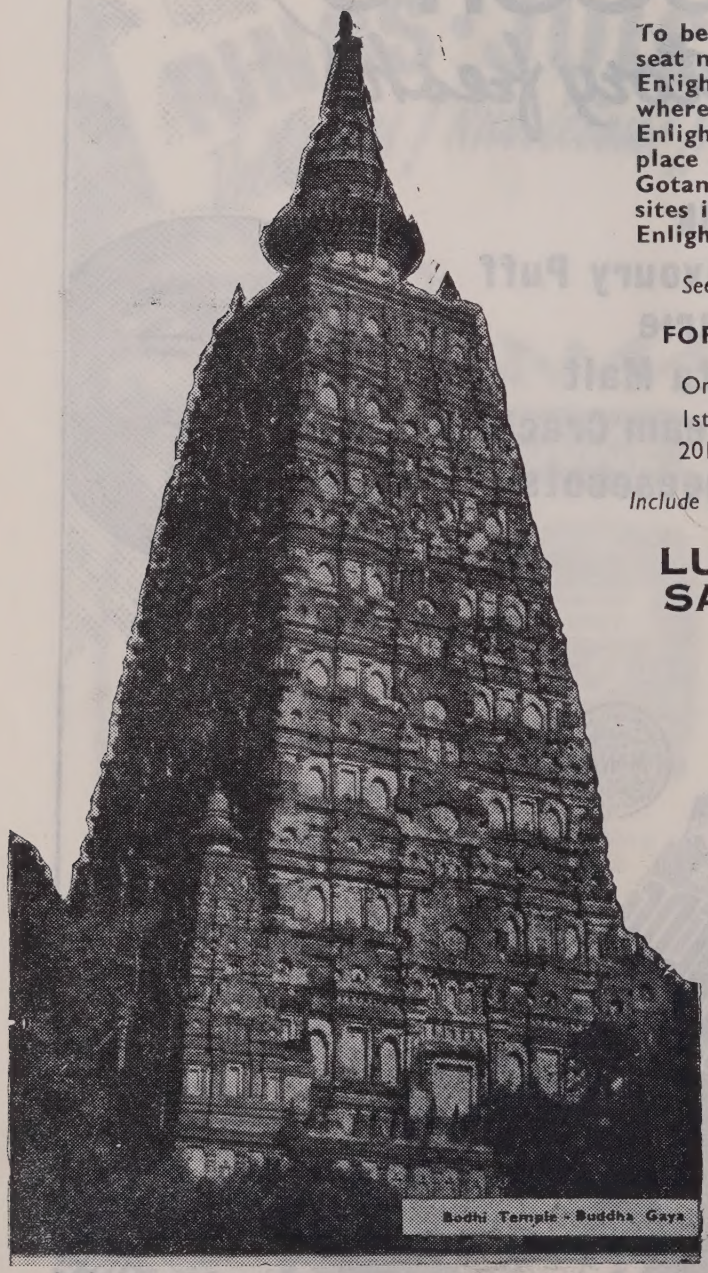
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World Buddhism

International Monthly: Established 2495 — 1951

Vol. X No. 2 SEPTEMBER 1961 B.E. 2505

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METTA: FIRST OF FOUR SUPREME VIRTUES

By Amarasiri Weeraratne

(*Ceylon*)

IN the Buddha, Dhamma, *metta* is recognised as the first of the Four Supreme Virtues or Brahma Viharanas. It is termed in Sanskrit *maithri* which means the quality of a true friend, (*mitra*). Hence it means amity, goodwill towards all, or universal love.

The practice of *metta* constitutes the heart of the holy life in Buddhism. It pervades the entire structure of the Buddha-Dhamma as the sap pervades the leaves and branches of a tree. When we take the first precept, "I undertake to observe the precept of not taking the life of any living being", though in its negative aspect it means to abstain from killing, yet in its positive aspect it means: "I undertake to bear a heart full of goodwill towards all beings". That is the spirit of the precept. Observing the precept in its letter alone will not be sufficient.

In the *Kakacupama Sutta* the Exalted One says: "O monks, even when highway robbers sever your limbs with a double-handled saw, if you entertain thoughts of hatred towards them you will not be acting according to my teachings. To entertain hatred towards an enemy is like taking clods of filth in order to strike him. It first soils our hand before polluting the body of the adversary. Even so, hatred soils the purity of the mind and incurs us in suffering both here and hereafter".

FORBEARANCE

Santideva the author of the classic *Bodhichariyavatara* begins his chapter on Forbearance thus :—

"Hatred is an evil which we have practised for thousands of aeons, and it defiles the mind suppressing virtues such as generosity and adoration of the Buddha. There is no graver evil than hatred. There is no better asceticism than forbearance. Therefore may all diligently practise patience.

"When the javelin of hatred has pierced one's heart, one does not attain the happiness of a concentrated mind, the cooling effect of kindness, restful slumber, nor peace of mind. However much an irritable master treats his slaves, they always plot to bring about his destruction. Even his friends fear the bad tempered man, and however generous be may be they are not grateful to him. The bad tempered man has no way to happiness. The man who resolutely fights this hatred obtains happiness both here and hereafter".

A Buddhist is a citizen of the world and all men are his brethren. Narrow nationalism, religious fanaticism, or less hatred should never move him to malice. The exemplary Buddhist Emperor Asoka wrote in his Dhauli inscription: "All men are my children".

The English writer Swift has said: "We have enough religion to make us hate but not enough to make us love one another." This should never be applicable to Buddhists. The non-Buddhist world will not judge our religion by the excellent doctrines contained in the *Tripitaka*, but on how we practise the doctrines we profess. The best way in which we can help our religion and ourselves is by practising *metta*. Let us recall the words of Vishnusharnam in the *Hitopadesa* :—

Small souls inquire, belongs this man
To our own race, or land or clan,
But the larger-hearted men embrace
As brothers, all the human race.

This is more so because in our cycle of births we are born among men of all nations and creeds. So all men are our relations and friends. Indeed, according to the teachings of the Buddha it is difficult to find a person who has not been our father, brother, mother, sister, or a similar blood relation in our former

births. This is so because the cycle of births or Samsara is so incalculably long and vast.

The Buddha taught :

There is no fire like passion,
No evil luck like hate

The man whose mind is overwhelmed with ill-will loses his mental equipoise. He cannot see truth, justice or mercy. He acts like one gone blind. The Sanskrit author said: "The owl sees not by day, the crow sees not by night, but the man whose mind is obsessed with hatred sees neither during day and night".

Of the Buddha's universal love it is said :

Vadake Devadattamhi, core Angulimalake,
Dhanapale Rahulecapi, sabbatta sama manaso

He loved all alike—Devadatta his avowed foe, the robber Angulimala who approached him with a drawn sword in order to attack, the elephant Dhanapala that was sent to kill him, and his only son Rahula.

The Buddha was of course a paragon of universal love, which perfection he gained by practising *metta* for a very long time in Samsara. Hence it may appear difficult for us to reach such perfection all at once. But we must realise that a journey of a thousand miles begins with the first step, and each step is an advancement on the previous one. Step by step we must advance to reach the lofty summits. In this connection let us remember Longfellow's lines:

The heights by great men reached and kept,
Were not attained by sudden flight,
They while their companions slept,
Were toiling upwards in the night.

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Rebirth Investigated by U. S. Scientist

THE evidence in support of reincarnation was highly impressive, and was increasing as the result of systematic research, said Dr. Ian Stevenson, Professor of Neurology and Psychiatry, University of Virginia, who left Ceylon on August 30 after a short stay in the Island.

Dr. Stevenson is the author of a number of scientific papers on the subject of claimed recollections of previous lives. One of these, *The Evidence for Survival from Claimed Memories of Former Incarnations*, was the winning essay in the contest in honour of William James. It was published in the Journal of the American Society for Psychical Research in 1960.

A leading research worker in the field of parapsychology, Dr. Stevenson had already spent some weeks in India, on a grant from the Parapsychology Foundation of Virginia University, investigating cases of persons who remember previous lives.

He then came to Ceylon at the suggestion of the Anagarika Sugatananda (Mr. Francis Story), whose work on the subject, *The Case for Rebirth*, was published by the Buddhist Publication Society, Kandy. This essay, which had been brought to his notice by Prof. Ducasse, one of America's foremost philosophers, had interested him greatly, and after correspondence with the Anagarika he decided to include Ceylon in his itinerary.

REPORTED CASES

Dr. Stevenson had previously collected and classified a large number of reported cases of former life recollection from all over the world, and wished to study some of them personally. Prior to his correspondence with the Anagarika he had not been aware that Ceylon had any material of this nature to offer. When he was sent cuttings from Ceylon newspapers describing a recent case, together with details of some others known to his correspondent, he found that Ceylon was a promising field for his work.

Assisted by the Anagarika Sugatananda and Dr. Coates of the University of Ceylon, Peradeniya, Dr. Stevenson made a thorough and searching examination of four cases in the Island. He expressed himself as highly gratified by the results. Two of the cases, he said, presented unusually interesting features in psychology, besides the impressive factual evidence which supported all four cases.

The greatest obstacle in such investigations was the language barrier, but this was successfully overcome by the help of Mr. E. C. Raddalgoda of Kotte, who acted as interpreter throughout the tour, and also recorded the testimony of the witnesses.

Dr. Stevenson said that his short stay in Ceylon had been extremely profitable, and would contribute greatly towards a future scientific investigation of this important subject. On leaving, he said that he hoped to revisit Ceylon for extended research in the future.

Letters to the Editor

JESUS WAS A BUDDHIST

With reference to your paragraph "Christ never existed, says Moscow", in the June 1961 issue of *World Buddhism*, I should like to point out that Jesus, who really lived a hundred years before the Christian era, was a Yogi.

Jesus was educated by the Esseners and was a Buddhist. His teachings of love were the teachings from the Lord Buddha who lived 500 years earlier.

Mrs. M. A. Spruitenburg-Dwars
(*Netherlands*)

ANDAMANS BUDDHIST MISSION

A Buddhist Mission has been es tablished in the Andamans islands.

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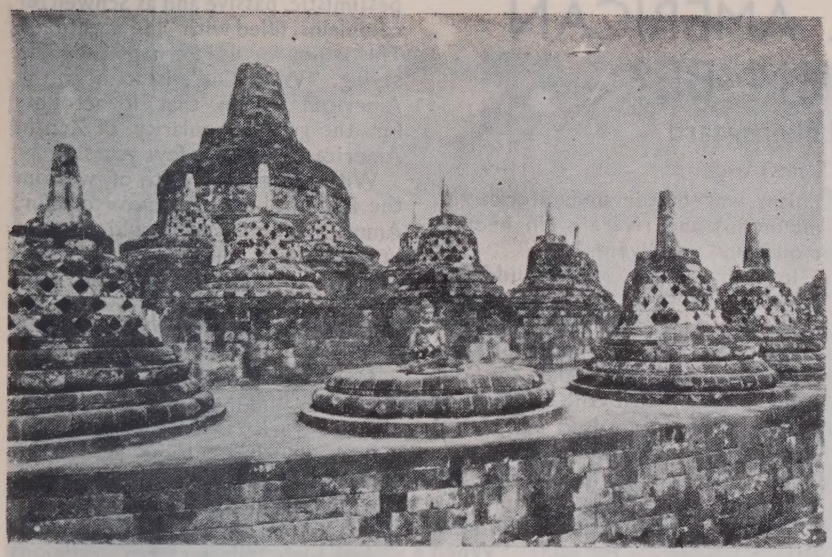
Sayapu
(*Secretary, Andaman Buddhist Mission, Port Blair.*)



A section of the world-famous Borobudur Temple in Indonesia.

Development of Buddhism in Indonesia

By J. G. de Casparis

(Lecturer in Ancient History of India at the University of London)

MANY scholars have tried to prove that the influence of Buddhism in Indonesia came from definite parts of India but it has become more and more clear that many parts of India took part in this development. The role of Ceylon in this process has long been underestimated.

The oldest Buddhist statues found there have usually been attributed to the school of Amaravathi: the images are standing while the robe (sanghati) covers both shoulders. Dupont has now proved that most of these are not Amaravathi but Sinhalese in style. These images show that Buddhism expanded to South East Asia from Ceylon and such centres as Amaravathi in the early centuries A.C.

Some images were made locally and as to the imported ones it may be asked: who brought them to Indonesia? Until not so very long ago it was generally held that not only Buddhist but Indian culture in general was brought to Indonesia and other countries in South East Asia by a more or less conscious effort of Indian colonizers and missionaries.

Although many scholars, mainly Indians, still adhere to that view, it becomes more and more probable that elements of Indian culture were not brought to Indonesia by Indians but rather by the Indonesians themselves as they conducted a lively trade over the Indian Ocean and had commercial contacts with India.

FEW EXAMPLES

But no traffic goes in one direction only and there are a few examples of Indians who did go to South East Asia in order to preach the Doctrine. The best known example of that is Gunavarman, son of a King of Kashmir, who, in the 5th. century A.C. after a dream, gave up his life of ease and decided to devote his life to preaching Buddhism abroad. A few centuries later more Buddhist teachers came from India but they went to regions where Buddhism was already firmly established and mostly at the invitation of Indonesian rulers.

In the 2nd half of the 7th century Buddhism was firmly established in Sumatra. The Chinese pilgrim I-tsing remarks that most of the Buddhists adhere to the Sarvastivadin sect. He speaks very highly of the standard of Buddhist scholarship in Sumatra, so much so that he gives the advice that Chinese Buddhists intending to visit the holy places in India would do well to pass at least a few weeks in Sumatra before journeying on to India.

While Theravada seems to have had little or no influence there, various Mahayana sects flourished from the end of the sixth to well into the 15th century. One wonders what the reason for the prevalence of Mahayana may be. In trying to find an answer it should first of all be noted that this phenomenon is by no means limited to Indonesia but is found all over South East Asia.

REAL EXPANSION

The real expansion of Theravada Buddhism goes back in Burma to the 11th century, in Muangthai to the 13th, in Cambodia even later. One of the reasons seems to be that *Mahavamsa* could better be adapted to indigenous pro-Hindu forms of worship than Theravada. It is curious to see that Mahayana in Java became at least in some periods, closely associated with ancestral cults especially the cult of the royal ancestors.

There is a reference to the fact that the Abhayagiri vihara of the Sinhalese was erected at a place in central Java. It is quite obvious that this monastery was not transferred from Anuradhapura in Ceylon to central Java. The meaning undoubtedly is that in Java a monastery closely resembling the Abhayagiri vihara was erected.

It might have been a replica of the latter but was completely Mahayana in character; this is again interesting for Ceylon, for according to the *Mahavamsa* the Vetullavadins as the Mahayana sect of Abhayagiri were called in the chronicle, lost their influence after the reign of King Silakala.

The middle of the 7th-8th century A.C. shows an enormous building activity. There was the splendour of Ti-Sewn "the 1,000 temples" (in actual fact only 249). The most famous of the monuments in Java is Borobudur which owing to its excellent state of preservation is far more impressive than the Sewn complex.

In Java, Tantric excesses may have accelerated the decline of Buddhism during the 15th century. It seems to have offered less resistance than Saivism which only disappeared gradually. There is little doubt that the quick decline of Buddhism is largely due to its contamination by Tantric elements.

(Continued on page 21)

WHAT WILL AMERICAN BUDDHISM BE?

By Louise Lokensgaard

(United States)

BUDDHISM, like other great religions and philosophies, contains many levels of thought. At first these different presentations of ideas appear contradictory, but each arose because of the needs of a people in a certain time and place.

Taken in this light, all seeming contradictions disappear and the unity appears because the real purpose of Buddhism is to serve the human need. The Buddha and his teachings are for the use of man in his search for freedom and enlightenment and never for the enslavement of anyone.

One of the greatest modern statements of this thought has been made by Dr. D. T. Suzuki: "When the inadequacy of all symbols is realised, all symbols may be used".

There are many examples of these differing levels of perception, the most famous being that before knowing anything of Buddhism mountains and rivers appeared as mountains and rivers, after a little study the mountains and rivers disappreared, and later when Buddhism was better understood, the mountains and rivers again became mountains and rivers.

In each country where Buddhism migrated, it took on most of the culture and symbols of the people in that area. To the glory of Buddhism, it may be said, without contradiction, that the culture of each country was raised because of it and none was ever destroyed.

This adaptability to words and symbols stems directly from the teachings of the historic Buddha, Prince Gautama. He said: "When I desired to gladden and enlighten a people I made my colour like unto their colour and my speech like unto their speech. Having instructed and gladdened them I disappeared".

Now the question arises: "What will American Buddhism be?" It is certain that if it is to serve the needs of the American people it will be the focal point for their own tendencies.

Much of the Buddhist translations which have come to the West are pessimistic, passive and as Schweitzer complains, filled with "life negation". This is not for us! Perhaps the Zen saying, "Walk On", is so near the American dream that it accounts for the great popularity of Zen in America in the last few years.

With the great wealth of wisdom the Buddhist cultures have to offer, American Buddhists should be wise in developing those aspects which can be used most beneficially.

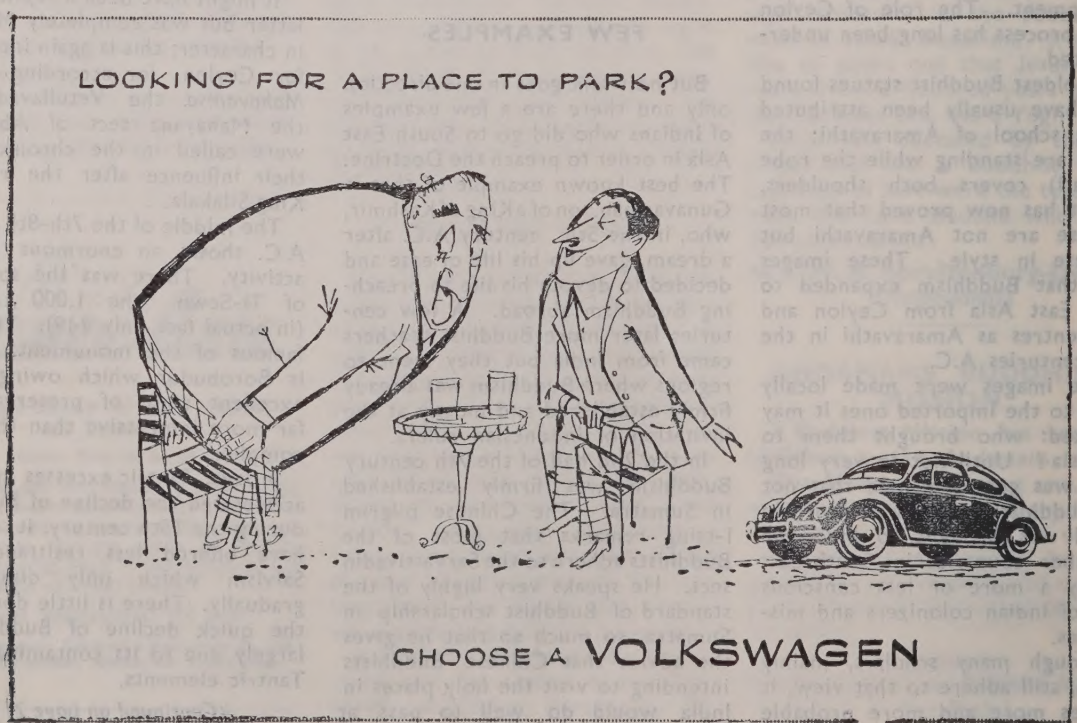
COMMON DENOMINATION

Most of the members of the American Buddhist Association have a Judeo-Christian background. The Judeo-Christian culture (and Islam should be included in this) starts with the common denomination of "God".

Although all western religions start with this assumption the word means something different to each group, and even each individual in each group. Therefore, any discussion in mixed groups is bound to trigger deep emotional reactions since self-preservation is tied up to our own concepts.

If someone differs from us then one opinion must be right and the other wrong. If we have the concept of "the one true God" then

(Continued on page 18)



The Burma Buddhist Goodwill Mission which recently visited China, Russia, East Germany and Poland in London before returning to Rangoon. The Mission was given a reception by the London Buddhists at the London Buddhist Vihara. The meeting was presided over by the Venerable H. Saddhatissa, Incumbent of the London Buddhist Vihara. (*Left to right*) Mrs. Malalasekera, Mrs. Chan Htoon, Honarary Treasurer, Buddhist Women's Sangayana Association, Dr. G. P. Malalasekera, Founder-President of the World Fellowship of Buddhists, U. Chan Htoon, President, World Fellowship of Buddhists, the Venerable H. Saddhatissa, the Venerable U. Kovida Mahanayaka Thera of Burma and U. Moung Moung ji.

BUDDHIST MISSION FROM BURMA

By U Chan Htoon

(President of the World Fellowship of Buddhists)

THE Burmese Buddhist Goodwill Mission has so far visited China, U.S.S.R., Poland and East Germany and we hope to visit a few more countries on our way home. Very fortunately our stay in the U.S.S.R. had been extended, thus leaving us no time to go to Switzerland or Italy.

Since 1950 there was a general agreement that since our countries had come into their own, we should try and revive Buddhism, most precious heritage which influenced every aspect of our national life. Spiritual as well as material development must go together properly balanced. We wish to bring about a closer unity amongst Buddhist nations and groups wherever they may exist. There is a very definite resurgence of Buddhism in South East Asia, and already this revival has begun to have repercussions.

In 1954, China had established a religious organisation. Within four years things had gathered such momentum that its influence was felt in other parts of Asia as well. A Mission was sent from China to Burma and in 1955 a Burmese Goodwill Mission went to China.

In Peking the Government had granted a colossal amount of money for the construction of a large and very beautiful Pagoda and other temples had been put on a proper basis for religious observances, with structural repairs. In 1957 an Academy of Buddhist Theology was opened in Peking and although there were no young men among the priesthood I feel optimistic about the future of Buddhism in that country.

In 1960 a Mission went to West Germany and visited a number of Universities there, meeting leaders of different societies. This year the Buddhist Central Board of the USSR sent an invitation to organize a Buddhist Mission to visit Buddhist areas there to see how religion is organised.

There are many devout and practising Buddhists in the USSR but these are mostly among the older generation, the absence of youth at gatherings being conspicuous. There is no religious instruction in the State schools and no evening classes or Sunday schools for this purpose either in China or in the U.S.S.R. In both these countries there are no legal restrictions against teaching religion to old or young.

There is a very beautiful temple in Leningrad built in Tibetan style but it has not been restored to the possession of the Buddhists but the authorities concerned have now agreed to hand it over if and when they make a formal application. It will be used for Buddhist History and Art as well as being a Temple.

In the U.S.S.R. Buriat Autonomous Republic in South Siberia, there is a large community of Bud-

(Continued on page 22)

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Life of the Buddha Filmed in Japan

THE Daiei Motion Picture Company of Tokyo has produced a film of the life of the Buddha which is entitled "Sakya".

The company has appropriated a budget of 500,000,000 yen for this production of Japan's first 70 mm. colour film which is expected to be completed this month for long runs in Tokyo and Osaka for a beginning.

Preparations for the production were made steadily by the Sakya Production Committee of the company. Two alternate scenarios were written by Mr. Fuji Yahira. The film was directed by Mr. Kanji Misumi.

The company planned to make a big spectacle with the use of the 70 mm. filming process, the first of its kind ever attempted in Japan. The production started in Japan on April 8. Location shooting was planned in India and the development of the film would be done in London.

It is common knowledge that several attempts were made to film the life of the Buddha earlier, but protests, chiefly from Theravada Buddhist countries like Ceylon, Burma and Thailand, compelled the producers to abandon the attempts.

MONKS HIRED

Time magazine of America in its issue of August 11, referring to the Japanese venture, says that the Japanese film industry completes a feature "around the clock and throughout the year, every 16 hours". But the only type of film not made in Japan has been the religious epic.

"On location near Kyoto, the Daiei Motion Picture Company is taking care", says *Time*, "that with the life of the Buddha it is trying to do something more than ring the box-office gong. Scores of Buddhist monks and scholars have been hired to guide Director Kanji Misumi through the life of the young Indian prince...

"The Buddha himself — played by 23-year-old Rising Son Kojiro Hongo — will appear in the flesh during the first segment of the film. After that he becomes a ray of light, a murmer of thunder".

Hideo Kimura, professor of primitive Indian culture at the Buddhist Ryukoko University, the general adviser to the film said: "I think it is a good picture and it will not offend devout Buddhists. As for the mass of Japanese people, they are not devout enough to be offended."

Referring to this film an American reader of *World Buddhism* points out that while Japan has filmed the life of the Buddha, when Hollywood wanted to produce "The Wayfarer" — life of the Buddha — "the project was stopped because of so many protests from the Union of Burma, Cambodia, Laos and even Thailand".

Meanwhile, *The Burman*, a Rangoon daily newspaper, refers to a proposal to make a "Handsome Buddha" film, according to Louella O. Parsons, syndicate feature writer for Hearst papers, by Robert Hardy Andrews, American producer-author, with American and Indian capital in India.

Opinion among quite a few Buddhist laymen in Burma, says *The Burma* is that the film "will provide the best ammunition yet in the propaganda of the cold war, and the ammunition will be delivered to the communists as a free gift from the West". And the ammunition would be used against the Americans.

Hardy Andrews asked the Union of Burma Buddha Sasana Council for their approval on the idea of the film. The Council suggested several points to be adhered to, the main one being that no human should represent the Buddha.

"Now Hardy Andrews has, according to the implications of the report, brushed off the suggestions he asked for and is seeking a 'Handsome Buddha' — 'a tall handsome hero of tournaments and romantic adventure', says *The Burman*.

His favourite is reported to be Yul Brynner who starred as Rameses II in the recent film, "The Ten Commandments", "which evoked much displeasure from Christian Americans on account of its 'sexness'."

The Burman concludes: "Whatever his portrayal of the Buddha, it is certain that even more anti-Americanism throughtout Asia will be the outcome. That is something greatly to be deplored".

INDIAN MEMORIAL TO BUDDHIST SCHOLAR

THE Government of India has approved a scheme for the construction of a memorial to Huen Tsang, the Chinese Buddhist scholar and traveller, who visited India in the seventh century A.C.

The memorial is to be constructed at Nalanda in Bihar on a 48-acre plot of land, near Pushkar tank. It will enshrine the relics of Huen Tsang.

The project will consist of a main building, surrounded by well-laid terrace gardens in the traditional Chinese style of architecture.

HOME FOR AGED BHIKKHUS

The first Home for Aged Bhikkhus in Ceylon, set up by the All-Ceylon Buddhist Congress, was declared open at the Sri Wijewardene Aramaya, Baddegama, in south Ceylon, by the Minister of Cultural Affairs, Mr. Maitripala Senanayake.

For a start the home will accommodate twelve bhikkhus who were residing at the Government Home for the Aged. The home will accommodate old bhikkhus who have no temples of their own to reside.

SANCTITY OF KELANIYA TEMPLE

Steps are to be taken by the Government of Ceylon to restore the Kelaniya Raja Maha Vihare, about six miles north of Colombo, to its pristine glory.

At a conference presided over by the Prime Minister, Mrs. Sirimavo Bandaranaike, it was decided that steps should be taken to preserve the sanctity of the Kelaniya Vihara and restore it to the position it enjoyed during the reign of the Sinhalese kings.

As a first step, the Minister of Local Government, Mr. Mahanama Samaraweera, will shortly submit to Government legislation to have the area round the vihara declared "a sacred city".

The boundaries have been tentatively fixed by the Government Town Planner, Mr. Neville Gunaratne. The income from the Kelaniya temple and from the properties belonging to it for the month of June this year amounted so Rs. 6,500.

The trustee of the temple, Mr. S. D. S. Somaratne, has decided to provide lighting to the vihara and to do the necessary repairs to the temple.

The sacred city will cover an area of 52 acres.

GERMAN SCHOLAR DISAPPOINTED

"The colours on the statues and stupas are very bright, but they do not portray the Buddha in his perspective and are not inspiring."

This was the opinion expressed by the German scholar, Mr. Hermann Kogeschatz, who visited the Weligama area in south Ceylon. He visited several temples in the area, but he was sorry to find that statues and stupas in the temples were spoilt by bright and glittering colours.

He said that in places like Sanchi and Ajanta in India, and even at the ancient temples at Anuradhapura in Ceylon, the paintings were artistic and inspiring but such artistic inspiration was absent in the temples in the Weligama area.

RECLAIMING RUINED TEMPLES

At a meeting of lecturers and students of the Vidyodaya Buddhist University in Colombo, a society was formed to reclaim and preserve ancient Buddhist ruins in south Ceylon.

The meeting unanimously passed the following resolution:

"This society while regretting the lack of a well-considered scheme for the protection and systematic restoration of the ruins of the sacred Buddhist institutions of Ruhuna (south Ceylon) the land of Sinhalese Buddhist culture, requests the Minister of Cultural Affairs to cause the speedy restoration of these in the interest of the culture of the land".

Mr. Gunapala Senadhira was elected president and Ven. Getamanne Dhammaratana Thera, Mr. R. M. Karunanayake and Mr. G. S. Ediriisuriya joint secretaries.

ORDINATION IN TAIPEI

The American convert to Buddhism, Ven. Susiddhi, received Mahayana ordination on April 18 in the Ling Chi temple at Yuan Shan, Taipei, Taiwan.

This being the first time in the history of Buddhism in Taiwan that an American monk received Mahayana ordination, extra-special arrangements were made by the temple authorities to ensure a solemn and dignified ceremony.

Monks of the Shih Pu and Ling Chi temples, students of the Tripitaka Academy and bhikkhus and bhikkhunis of the Chinese Buddhist Research Institute were present.

The hall where the ceremony took place was lined with numerous Chinese and American flags in addition to the Buddhist flag—something that never appeared in a Buddhist function before in Taiwan.

The ordination ceremony was attended by several diplomats and other VIPs. After the ordination Ven. Susiddhi set out on a round-the-island preaching tour.

ANDAMANS BUDDHIST MISSION

The Andamans Buddhist Mission was formally inaugurated on the Dhammachakka Pavattana Day (the day on which the Buddha preached his first sermon) on July 27 at Phongi Kuyang, Port Blair, Andamans.

The function started with a meditation for the speedy recovery of the health of Rashtrapati Rajendra Prasad, President of India.

This was followed by a symposium detailing the practical aspects of the precepts of Buddhism, specially in the context of the present day mental crisis in the world. The meeting concluded with devotional songs sung in Hindi and Bengali.

The Ven. Gunisara, chief monk, Port Blair, was elected president, Mr. M. M. Saklani and Mr. Rama Krishna vice-presidents, Mr. Sayapu general secretary, Ko Ohn Shwe joint secretary and Mr. P. M. Koya correspondence secretary.

HELP FOR DHAMMA SCHOOLS

The present Government in Ceylon is all out to help the Dhamma schools which play a vital role in building good and useful citizens, according to

Mr. Maitripala Senanayake, Minister of Cultural Affairs.

He said that it was with a view to improving Buddhism, Buddhist culture and religious education that a Ministry of Cultural Affairs was established by the late Prime Minister, Mr. S. W. R. D. Bandaranaike.

He added that the Government was now determined to restore Buddhism and the Buddha Sasana to their former glory. The implementation of the report of the Buddha Sasana Commission would lead to the purification of the Sangha and the preservation of the Sasana.

Every effort was being made to safeguard the inherent rights of the Buddhists of this country without harming other religions, said the Minister. He was speaking at the anniversary meeting of the Maggona Bauddha Sangamaya.

MONASTERY FOUND IN TAJIKISTAN

An ancient Buddhist monastery has been discovered in Tajikistan, USSR, by scientists of the Institute of History of the National Academy of Sciences.

Excavations of a hill covering an ancient settlement of Adjinatepa, near the modern city of Kurgan, have revealed several buildings. The discovery throws a new light upon the ancient ties of the Central Asian peoples with the peoples of India and China.

One building consists of two big premises—a vestibule and a sanctuary where there are remnants of ornamental paintings and of Buddhist sculptures.

The main temple building was surrounded by living quarters and workshops, near which left-overs of pottery and glass production were found.

The coins of the Sogdian and Thoaristanian types found there made it possible to establish the time of the destruction of the monastery as the eighth century A.C.

This discovery confirms reports of prominent Chinese pilgrims, particularly Hsyan Tsang who, in the accounts of their travels from China to India, wrote of their visits to Buddhist monasteries in Thoaristan, south of modern Tajikistan.

FAITH IN GOVERNMENT LOST

"The Buddhist clergy has lost its confidence in the Government owing to its recent anti-Sangha activities", said Pandit Baddegama Wimalawansa Thera, principal of the Sri Lanka Vidyalaya, Colombo, at a meeting of bhikkhus held to form a union of bhikkhus.

He said it was an unhealthy sign to see the Government interfering in the affairs of the Sasana. The Buddha Sasana Commission's recommendations were entirely against the rules of the Vinaya.

The Sangha never expected the Commission's report to be thrust on them against their wishes. Although the Minister of Cultural Affairs had been empowered by the Commission to disrobe bhikkus on certain grounds, no one could disrobe a bhikkhu, according to the rules of the Vinaya.

Several other monks said that the Sangha would fall into disrepute if the Commission's report was implemented.

BUDDHIST HOUSE IN BRUSSELS

The general secretary of the High World Buddhist Council of Belgium writes that the first Buddhist House in Brussels has been functioning from July 15 under Ven Lama Rin'chen Mkhas'hgrub.

The Buddhist House includes a temple, meditation room, a great hall for lessons and conferences and a library of Buddhist books. The

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official inauguration was done on the 10th of this month.

The general secretary will be happy to receive Buddhist pamphlets, books and other literature at Buddhist House, 99 rue Auguste Lambiotte, Brussels 3, Belgium.

MISSIONARY MONK HONOURED

The Malwatte Chapter of monks of the Siyam Nikaya (sect) of Kandy has appointed Ven. Metiwala Sri Sangharatana Thera as Sanghanayake of Uttar Pradesh, India, and further honoured him with the title of "Tripitaka Acharya Sahitya Visaradha" for services rendered to the Sasana as a missionary monk.

The Ven. Sangharatana Thera was the first pupil of Ven. Sri Devamitta Thera (Anagarika Dharmapala who was responsible to a large extent for reviving Buddhism in India).

It was stated at the ceremony held in this connection that Ven. Sangharatana Thera had been responsible for the conversion into Buddhism of 1,200,000 Hindus. The King of Cambodia had earlier conferred on him the title of "Varaguru Siri Dhamma Chakkapala".

BHIKKHUS CHOSEN FOR TRIP ABROAD

Two Buddhist monks have been selected by Ceylon's Department of Cultural Affairs to be sent abroad under the scholarship scheme for the exchange of monks between Ceylon and other Theravada Buddhist countries.

A Buddhist monk from Thailand who has come to Ceylon through this exchange scheme, is now attached to the Vidyalankara Buddhist University, near Colombo.

CEREMONIES AT BANK OPENING

Buddhist ceremonies attended the opening of the new, expanded Bangkok (Thailand) branch of the Bank of America in Bangkok, on July 30.

Specially prepared Thai dishes were offered as dana to the Buddhist monks who performed the blessing during the dedication ceremonies.

Thailand's Minister of Finance, Sunthorn Hongladrom, lighted a candle at the altar in the background to begin the dedication.

Nine Buddhist monks first chanted a 45-minute invocation and then performed the centuries old Jayanto as balloons, in keeping with Thai custom, carried aloft a silk shroud, unveiling the bank's name over the entrance.

ANNIVERSARY OF TWO BUDDHIST SAINTS

The 750th anniversary of the death of St. Honen, founder of the Jodo Sect of Buddhists in Japan, was celebrated in March at the Chion-in temple in Kyoto.

An estimated 4,000,000 pilgrims and tourists arrived in the ancient city of Kyoto during the March-April period, which marked the deaths of St. Honen and St. Shinran, founder of the Jodo Shin-shu Buddhist Sect.

The Emperor of Japan conferred the title of Wajun Daishi on St. Honen on the occasion of the anniversary.

An English translation of the *Kyogyo-shin-sho* (Teaching, Action, Faith-Attainment), a basic scripture of the Shin-shu Sect, was presented to the Higashi Hingan-ji temple by Dr. Diazetsu Suzuki, renowned Japanese Zen scholar.

The scripture was written by St. Shinran and the translation was undertaken to commemorate the 700th anniversary of the death of St. Shinran.

THE BUDDHA'S ALMS BOWL FOUND

The Alms Bowl believed to have been used by the Buddha, has been found by a Ceylonese monk in the godowns of the Royal Albert and Victoria Museum, London.

The corroded 2,500 years old Alms Bowl was not on exhibition at the museum. Records traced its presence in England 120 years ago when General Cunningham took it to London from Sanchi, India.

The monk, Ven. Hedigalle Pannatissa Nayaka Thera, incumbent of the Sanchi Vihara in India, arrived in Ceylon after a tour of Europe. He was invited to Europe by Buddhist organisations in Britain, France and Germany.

He said he also found in the museum stores a relic casket which the museum authorities believed to be one which contained the relics of the Arahant Moggaliputtatissa.

The Indian High Commissioner in London, Mrs. Vijayalakshmi Pandit, has promised to request the British Government to return the Alms Bowl and the Relic Casket back to Sanchi, said the Nayaka Thera.

TEMPLE IS VITAL FOR THE NATION

"If Sri Lanka is to have a good future again, it will be brought back only by the Buddhist temples", said Mr. R. G. Senanayake, a former Cabinet Minister of Ceylon, addressing the gathering which participated in the foundation stone laying ceremony for a new library for a temple.

Mr. Senanayake said that there was a notion in the minds of the people that society could be improved, forgetting the Buddhist temple altogether. Anybody who thought on such lines was ignorant of the history of Ceylon.

It was evident in history, he added, that the Buddhist temple was in the forefront always. In short, it was because of the Buddhist temple that the whole world had been respectful to Ceylon as a very noble and civilized country.

The unity between the Buddhist laity and the clergy was so powerful that no foreign forces from India, Portugal or Holland could subjugate the Island until the British came. The British succeeded ultimately as they shattered the bond between the laity and the clergy.

They did that by taking away education from the hands of the Sangha. The lifeblood of the Sinhala people was the temple and history showed how the Sangha saved the country. Therefore, the Sinhala people could never live away from the temple.

BOOKS FOR LONDON VIHARA

The late Miss Betty Heinmann, who was the first Professor of Sanskrit at the University of Ceylon, and who died in Italy on March 19, aged 73, has in her last will left her Sanskrit texts and books on Indian philosophy to the Bhandarkar Institute of Poona, India.

Dr. Ruth Gaevernitz, a friend of Miss Heinmann, recently made inquiries from Ven. H. Saddhatissa Thera, incumbent of the London Vihara, to which institute the other books should be given.

Consequent to this inquiry, Dr. Gaevernitz has presented the Buddhist books to the London Buddhist Vihara. They were received by Ven. H. Saddhatissa Thera.

Ven. Saddhatissa Thera said: "This will certainly be a treasured and happy gift to all those who derive benefits from the London Buddhist Vihara Library".

BUDDHIST SCHOOL IN KATHMANDU

King Mahendra of Nepal inaugurated a building for the students of Ananda Kuti Vidyapeeth, a Buddhist Boarding High School, in Kathmandu. This is the only Buddhist school in Nepal. It was founded by the Ven. Amritananda Thera.

King Mahendra also laid the foundation for a science building to be constructed by the donation of Rs. 500,000 given by the Chinese Buddhist Association of Peking.

Speaking on the occasion, Mr. Baswabandhu Thapa, National Guidance and Education Minister, paid a tribute to Ven. Amirtananda Thera for his excellent work in the field of Buddhist education.

AMBEDKAR SAMITI GETS GOVERNMENT LAND

A 12-acre plot of land, popularly known as Deeksha Maidan since the late Dr. B. R. Ambedkar embraced Buddhism there, with thousands of his followers, was formally handed over on August 15 to Dr. Babsaheb Ambedkar Smarak Samiti by the Divisional Commissioner, Dr. A. U. Shaikh, on behalf of the Government of Maharashtra, India.

The donation, made on the 15th anniversary of India's Independence Day, was accepted on behalf of the Samiti by Mr. B. K. Gaikwad, M.P. at a mass rally of the late Dr. Ambedkar's followers.

The Samiti is expected to construct a college, hostel buildings, a Buddhist Vihara and a Dharmasala on the land. Neo-Buddhist men, women and children attended the function in large numbers.

The Ven. Dhammavar Maha Thera, a Cambodian monk, had specially gone there for the function from the Asoka Vihar in New Delhi. The whole congregation stood up while the Maha Thera gave them the Five Precepts.

VAS SEASON IN NEPAL

Monks of Nepal observed the *Vas* season at various viharas in accordance with the Theravada tradition.

Ven. Aniruddha Maha Thera, Ven Amritananda Thera and Ven. Kumara Kassapa Thera were requested by the Dayaka Sabha of Ananda Kuti, Kathmandu, to observe *Vas* at Ananda Kuti Vihara, the headquarters of Theravada monks in Nepal.

Various religious activities of Theravada monks are being carried out in different parts of Nepal. Ven. Aniruddha Maha Thera and Ven. Amritananda Thera are preaching the Dhamma daily for a month.

ANCIENT TEMPLE DESTROYED

The centuries-old Ankokuron-ji' temple in Kamakura, Japan, was recently destroyed by fire.

One of the national cultural assets, the temple marked the site of the original hermitage of Nichiren, founder of the Nichiren Sect of Buddhists.

ZEN PILGRIM IN TOKYO

Mr. Emmanuel Sherman, 47-year-old American Zen pilgrim from the United States, visited Tokyo after visiting other towns in Japan. according to *France-Asie*.

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Bata

He had been in Japan about three years studying Zen discipline and practice at the Ryutaku-ji temple, Shizuoka, before starting on his pilgrimaage.

This New York-born pilgrim has expressed his desire to visit China, Burma, Thailand, Ceylon and India on his round-the-world tour.

INTEREST IN ZEN IS GROWING

There is a growing interest among young American intellectuals in Zen Buddhism, according to two high priests who have returned to Japan after a four months preaching tour of the United States, Canada and Mexico.

Rev. Tailo Furikawa, 89-year-old chief abbot of the Myoshin-ji Sect, and Rev. Shoei Matsukura, 52-year-old abbot of the Ryoan-ji temple in Kyoto, said that they had meditation classes for Americans in major cities including New York, Chicago, Los Angeles and San Francisco.

These meditations usually lasted for two hours daily and about 50 Americans participated in them in Los Angeles and about 20 in other cities, they said.

"Interest in Zen is growing, particularly among young American intellectuals and many students read books on Zen", they said. They added that Americans who have been to Japan are active in organising Zen meditation meetings.

PINNACLE CROWNING OF MAHIYANGANA

At a meeting of the Mahiyangana Restoration Society, held in Kandy, it was unanimously decided to start the crowning ceremony of the restored Mahiyangana dagoba—the oldest dagoba in Ceylon—on September 21, and to have the crowning concluded with the mounting of the Chuda Manickya—pinnacle—on October 12.

The honorary treasurer of the society, Sir Bennet Soysa, said that already Rs. 2,200,000 had been spent and a sum of Rs. 300,000 would be still needed to have the entire scheme completed.

The pinnacle, the heaviest to go over a dagoba in Ceylon, will be carried to the top of the over 150 feet high dagoba and ceremonially laid on September 22.

Several days prior to September 21, a pirith ceremony would begin. At least a million people are expected to participate in the ceremony.

THIRD CENTURY RUINS

A polished granite pillar about nine feet high and 15 inches in diameter, has been found close to Jetawanarama Vihara during excavations conducted by the Anuradhapura Preservation Board in Ceylon.

The Archaeological Department is of the view that such a piece of ancient Buddhist architecture has not been found before this in any part of the Island.

This polished pillar is said to belong to about the third century A.C. The ruins of a dagoba too, believed to have been constructed by King Mahasena, have been found close by.

Ruins of an abandoned village have also been discovered. The site had been covered by the jungle for about 1,000 years. An ancient inscription on a stone slab and a Buddha image, six feet in height, were fonnd at this site.

Another ancient site was discovered about eight miles from this spot. A standing Buddha image about nine feet in height, in a very good state of preservation and believed to be about the sixth century A.C. was also found at this site. Quite close to the Buddha image were the remains of a dagoba.

MONKS DRAFT CODE OF RULES

A committee of 21 bhikkhus under the guidance of the Ven. Parawahera Vajiragnana Nayaka Thera, is now preparing a *katikawata* or code of rules for bhikkhus. This is expected to be completed by the end of this month.

The code will be submitted for approval by a conference of the Buddhist heirarchy and will be accepted as a code of rules for the bhikkhus. The *katikawata* will make provision to safeguard the rights and privileges of the bhikkhus.

The Buddhist hierarchy will submit this *katikawata* to the Government as the only approved code of rules for the Sangha.

UNIVERSITY NEEDS A SHRINE

A place of worship for over 2,000 Buddhist students in the premises of the University of Ceylon at Peradeniya is an urgent need. But the failure to establish a shrine has been due to the indifference of the Buddhist Dons of the University.

These observations were made by Dr. D. E. Hettiarachchi, head of the Department of Sinhalese at the University, addressing a meeting of the University Buddhist Brotherhood.

He said that the number of Buddhist students at the University had greatly increased and a Buddhist shrine within the campus was an urgent need.

The purpose of the meeting was to discuss the preliminary arrangements to establish a place of worship for the Buddhist students at the University. The amount needed for the proposed shrine is about Rs. 80,000. The Government has already given Rs. 57,000.

Dr. W. S. Karunaratne said that other denominations, though in a minority, had storied churches on the campus. The Buddhists were still discussing preliminaries to have a shrine on the campus.

NEW TEMPLE FOR ANURADHAPURA

A new Buddhist temple on the lines of the Vajirarama temple in Colombo, is to be constructed at Anuradhapura, Ceylon.

This was decided at a meeting presided over by Mr. Nissanka Wijayaratne, Government Agent and chairman of the Anuradhapura Preservation Board.

A block of land has been allotted to the Ven. Pannasiha Maha Nayaka Thera of the Vajirarama temple, for the purpose.

STATE RELIGION OF BURMA

The Burmese Parliament, at a joint session, passed on August 26, the Constitution Third Amendment bill presented by Prime Minister U Nu, making Buddhism the State religion of Burma.

The Bill was passed by 324 votes against 28. The President promulgated the Act immediately after Parliament gave its approval to the Bill and Buddhism was declared the State religion.

In commemoration of this event, the Government commuted the death sentence on 96 condemned prisoners to life imprisonment and

the sentences on other convicts were reduced by a quarter.

On the eve of the joint session of Parliament, premier U Nu freed nine kinds of captured animals and birds in numbers of three or multiples of three.

MAKE BUDDHISM STATE RELIGION

Declare Buddhism the State religion of Ceylon as in Burma, said Ven. Pandit K. Ratanananda Thera at a meeting of the Bikkhu Sangamaya of Ambalangoda in south Ceylon.

He said that unless this was done, it was useless for the Government to attempt to implement the Buddha Sasana Commission report.

NEW DIYAWADANA NILAME

Dissawe Harris Leuke Ratwatte, 60 years old, was elected lay custodian of the Sacred Tooth Relic of the Buddha at Kandy and Diyawadane Nilame of the Dalada Maligawa or the Temple of the Tooth, at a meeting held at Kandy Town Hall.

There was no contest. The new Diyawadene Nilame is the third member of the Ratwatte family to hold this office. Dissawe Ratwatte went to the Maligawa soon after his election and paid his respects to the Tooth Relic.

SWISS BUDDHIST MONK

A Swiss Buddhist monk, who believes that in Ceylon he has found what he has been searching for most of his adult life, arrived in Colombo.

He is Bhikkhu Ananda, formerly Monsieur Arthur Thuillard, who left his native Switzerland, giving up his clerical job, in search of the message of the Buddha. He studied Buddhism in India and was ordained last Vesak, but decided to seek further Buddhist knowledge in Ceylon.

The 40-year-old monk left Ceylon for Switzerland after three months stay but he has decided to come back. He has plans for opening a Buddhist centre in Switzerland.

During his stay in Ceylon, Bhikkhu Ananda visited places of Buddhist interest throughout the Island. At the International Buddhist Centre in Colombo, where he stayed, he conducted free French classes for monks and laymen.

ACTIVITIES IN BOMBAY

In response to the request made by Bhikkhu. H. Dhammananda, a gift of Dhamma books including the works of Dr. A. P. de Zoysa, Dr. Adikaram, and Dr. Walapola Rahula Thera has been sent by Messrs. M. D. Gunasena and Co. of Colombo to be used at the Dhamma study circle at the Bahujana Vihara, Bombay.

The Dharmachakra Day was celebrated at the Bahujana Vihara. Barua Buddhist residents of the city and the citizens of East Pakistan were the first to visit the Vihara with flowers and incense. Neo-Buddhists of the neighbourhood spent the whole day in the Vihara. participating in Pujas and Vandana.

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My Dhammaduta Mission in Viet Nam

By Ven. Narada Maha Thera

(Ceylon)

MORE than twenty-five years ago, on my way to Cambodia and Laos, I had the pleasure to present a Bodhi-sapling from the Sri Maha Bodhi tree of Anuradhapura in Ceylon to a Mahayana temple in Saigon where I resided for a few days. Another Bodhi-sapling was presented to a Mahayana temple in Hue, the ancient imperial city of Viet Nam about 1,000 kilometres north of Saigon.

They were the first historic Bodhi plants gifted to Vietnamese Buddhists.

Buddhism was then, as is still, the predominant religion in Viet Nam. But to lack of Buddhist literature in the mother tongue, devout Vietnamese were deprived of the opportunities to study their noble religion to an appreciable extent. Most of their activities were confined to the chanting of the Sutras in the temples mainly by the elder folk.

Buddhist boys and girls received their early education more or less in a non-Buddhist atmosphere with practically no knowledge of their ancestral religion. The educated few, however, organised themselves and kept the torch burning. The religious Vietnamese are to be congratulated on having adhered to Buddhism despite the Christian and foreign influence exerted in almost every sphere of Vietnamese life.

In the course of my first visit I did not meet even a single Theravada Buddhist in Saigon.

MEMORABLE VISIT

About seven years ago I paid a memorable visit which can never be forgotten. All Vietnamese Buddhists cherish pleasant memories of it as all the chief events have been filmed and shown throughout Vietnam.

With some Buddha relics, obtained from the Rajamaha Vihara in Kosgoda, Ceylon, and some Bodhi-saplingsfrom Anuradhapura, I arrived alone at the Saigon airport on a sunny afternoon. The whole premises presented a gorgeous spectacle. Many monks, nuns, women and children had assembled in large numbers to honour the sacred relics from Ceylon.

In a long picturesque procession the relics were conducted with great respect to the Jetavana Vihara, Ky Vien Tu, the only Theravada temple in Saigon.

Throughout day and night, during the few days the relics were exhibited in the temple, lay followers continuously chanted the virtues of the Buddha in their sonorous Vietnamese language.

I was deeply impressed by the devotion of the Buddhists of all races in Viet Nam.

One relic was presented to the Mother Queen on behalf of Mahayanists and another to the Jetavana Vihara, on behalf of the Theravadins.

For the first time in the history of Buddhism in Viet Nam the devout Vietnamese Buddhists had the pleasure and honour of being the worthy recipients of Buddha relics from Buddhist Lanka, the sacred repository of most of the relics of the Buddha.

BODHI SAPLINGS

At the request of the then vice-President of the Government of Viet Nam a relic and a Bodhi-sapling were presented to a Cao-Daist temple. Two more Bodhi-saplings were presented to two Mahayana temples.

Mahayanists erected a magnificent building in the heart of the city and quite appropriately named it Chua Xa Lei which means Relic Temple. In the upper storey in the most prominent place is displayed the relic casket.

The sedant Buddha image that adorns this artistically designed Vietnamese temple may be regarded as the best in Viet Nam. The Theravadins also had improved and enlarged the Jetavana Vihara. and had placed the relic casket in the topmost shrine chamber. Several other temples had also been constructed in different centres. Bhikkhus, samaneras, upasakas and upasikas had multiplied.

In the course of my third and fourth brief visits relics were presented to Cambodian and Chinese Buddhists and to a famous nunnery in Saigon.

My fifth visit to Viet Nam was the longest and the most fruitful. I went there for three weeks, but I was compelled to stay for one whole year. In the Jetavana Vihara, where I resided, sermons were delivered on Saturdays, Sundays, full-moon and new moon days. Weekly meditation classes were also held. Many learnt to recite the Pali Suttas, some studied Pali and Abhidhamma.

BOOKS TRANSLATED

Several books and lectures were translated into Vietnamese and Chinese and published for free distribution. About thirty-five sermons were recorded on tape. Sermons were delivered in Mahayana and Theravada temples in several cities and villages. Bodhi plants were presented to the Cambodian temple in Saigon, to two famous Mahayana temples in Dalat which is the health resort of South Vietnam, the sea port town of Nhatrang where there is a fine oceanographic institute, and to the Theravada meditation centre in Cape Saint Jacques, a seaside resort about 26 kilometres from Saigon.

Voluntary contributions poured in to print books and to help the poor. An American woman from Honolulu sent garments and toys to be presented to the orphans. Many were the gifts demanded by Buddhists in Saigon to give to the needy.

One enthusiastic person drove me in his own car, at his expense, to almost all the places, far and near, where I was invited to preach. An excessive smoker as he was, he gave up smoking altogether.

One devout woman with contributions given by the rich and the poor, offered me food daily throughout the year. Two generous women placed their car and residence in a health resort at my disposal. Doctors were in attendance whenever needed. Pupils ministered to me during my illness. All attended to my needs with love and care.

To the president, secretaries and the committee of the Theravada Buddhist Association and to the able interpreters and translators of my books I am particularly grateful for the success of my mission of goodwill. One young Vietnamese doctor and the principal of a school deserve special thanks for their invaluable services.

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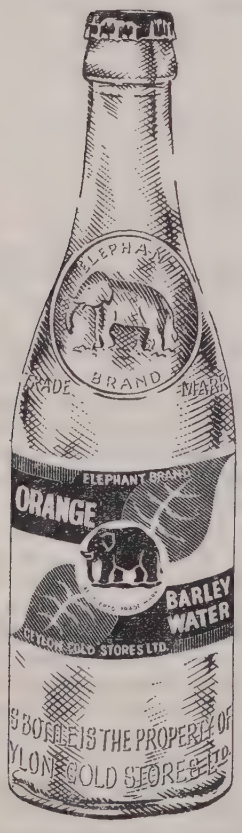

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I was extremely happy that I was able to see two Vesak celebrations in Saigon. Unlike in other Buddhist countries, the Vietnamese Buddhists seek pleasure in celebrating the birth anniversary of the Buddha on two occasions.

With the encouragement given by the Government of South Viet Nam, according to Vietnamese Mahayana tradition, Mahayanists and Theravadins co-operated for the first time to celebrate Vesak on May 3rd (the eighth day of the fourth lunar month) in an unprecedented manner in the history of Viet Nam.

More than 300,000 Vietnamese Buddhists assembled in a spacious site in the centre of Saigon, facing the river, to pay their homage to the Buddha. After the religious ceremonies the different groups with their relic caskets took part in a picturesque mile-long procession through the streets in Saigon. Perfect order prevailed throughout the celebrations.

On May 9th and 10th the Theravada Buddhist Association of Viet Nam celebrated Vesak at Ky Vien Tu on an elaborate scale. A special feature of the celebrations was the observance of the Eight Precepts by many boys and girls draped in white. For the first time in the history of Theravada Buddhism in Viet Nam, Mahayana dignitaries of various sects and communities participated in the Vesak celebrations in Ky Vien Tu, the headquarters of the Vietnamese Theravadins.

There is at present a great Buddhist revival in Viet Nam. Buddhists are awakened and they realise their responsibilities. Greater unity prevails amongst all Vietnamese Buddhists.

Training institutes for monks and Buddhist schools have been established in some cities, though comparatively few. Buddhist books and Buddhist magazines are being published. More Buddhist books are needed to suit the devout ignorant masses and the truth-seeking intelligentsia.

Some monks have gone abroad and have returned with a higher education to serve their religion and country. It is encouraging to note that not a single monk who had left Viet Nam for higher education had discarded the robes. To cater for the spiritual interests of both adults and youths, educated religious workers are an essential need in modern Viet Nam.

Innocent villagers should not be neglected. Their knowledge of the Dhamma is practically nil in Viet Nam. It is the duty of all to work for the material and spiritual development of the poor.

Fortunately, for the benefit of the younger generation a Buddhist Scout Movement, with its headquarters in Chua Xa Lei in Saigon, has been started in most important cities. At present there are nearly 75,000 scouts who adhere to their own Buddhist principles. This country-wide movement should be strengthened to make boys and girls more religous and patriotic in their impressionable age.

Besides the Vietnamese Buddhist Scout Movement, two Buddhist Unions, one for boys and another for girls were also formed in Ky Vien Tu for the study, practice and the propagation of the Buddha Dhamma and to observe the five principles of Justice, Compassion, Service, Purity and Discipline.

Many nuns are to be found in Viet Nam. Most of them are young. Few of them lead a retired life in seclusion. Some of them desire to receive higher education to be of active service to their religion and country. They need a systematic training. It is a pity that there are not many well-organised suitable Buddhist nunneries similar to Catholic nunneries to attract the educated girls who prefer to lead a celebate life.

It is a pleasure to note that there are some orphanages and free dispensaries in Viet Nam conducted by Mahayana Buddhists. Many more are needed.

Needless to say that I enjoyed my happy and beneficial stay in Viet Nam, I highly appreciate the acts of kindness showed on me by Buddhists of all communities, including my Hindu well-wishers. I am particularly pleased with my religious-minded children who were loyal and obedient to me.

My grateful thanks are due to the South Vietnamese Government for granting me all facilities without any restriction to engage in Buddhist activities and for giving me military and police security wherever needed.

Serving the cause of Buddhism for one whole year, I left Viet Nam with sweet memories and golden impressions of all to revisit the country, as invited, in the near future.

(Since writing this article the Ven. Narada Maha Thera was back in Viet Nam on his sixth visit.—Ed.)

THREE BASIC PRINCIPLES IN BUDDHISM

By Pitt Chin Hui

(Singapore)

BUDDHISM is indispensable for guiding us on the path of liberation, as well as for enabling us to be humanitarian, to help all sentient beings to free themselves from their suffering, and to show them the path to a better life and the road to Supreme Buddhahood.

There are numerous fundamental principles expounded by our Exalted Buddha. I am now dealing only on the three basic principles in Buddhism.

The first basic principle is Karma.

The second basic principle is mutual assistance or co-operation.

The third basic principle is that mind is the centre of all.

What is the meaning of Karma ?

Karma is the result of our daily actions. Our actions may either be good or bad. The fundamental principle of meritorious deeds is to attain self-perfection in this life, and in the lives to come, as well as to confer benefit upon others. Actions of this kind can then be regarded as really meritorious.

The fundamental principle of demerit is not only to do harm to others, but also to do harm to oneself. This brings bitter suffering in this life, and will cause one to be cast down into the places for the wicked for lives to come. Cause is either the good or bad done by us. Effect is the result of what we have done.

The chief point of view in Buddhism is that, no matter whether one is rich or poor, fortunate or unfortunate, prosperous or beggarly, victorious or defeated, handsome or ugly, clever or stupid, happy or unhappy, these states of being are entirely the results of our actions. As it is said by Confucius: "The family that performs virtuous deeds, will surely get happiness, and the family that performs evil deeds will surely get suffering."

ASSISTANCE

What is the meaning of mutual assistance ? Mutual assistance is not of only one kind, for it is the co-operation of all surrounding elements. Nothing in this world, from the universe to the smallest speck of dust, or even our physical actions can exist without mutual assistance from all surroundings. From this, we come to understand, that there is an inter-relationship between everything in this world.

What is the meaning of "mind is the centre of all?"

Mind is the intellectual faculty in man. It is also the seat of understanding in man. According to the Buddhist point of view, either people understand things, or there are things to be understood by men. Between the six consciousnesses, sense and the phenomena experienced by them are the six consciousnesses of eyes, ears, nose, tongue, body and mind.

ORGANS OF SENSE

According to Buddhism, all these six organs of sense, the phenomena, and the six consciousnesses of sense are together called the conceptions of the mind. The consciousness of the mind is divided into eight sections. Besides the six types of consciousness already mentioned, there are also self-consciousness and the repository of the mind. The five senses, the mind and self-consciousness are the instruments by which the causes of various actions are being engendered. In reality, both our good or bad habits are the causes of our new actions. We surely keep what we have seen or heard in our minds.

When people understand the principle of Karma, they will know that there is equal justice to all, because people receive results according to their own actions. When people comprehend very well that co-operation is needed everywhere, then they will certainly realise that no one can exist alone peacefully in the world.

Therefore, people will learn to be humane and love one another. When people realize thoroughly that the mind is the centre of all phenomena they will be perfectly free. They will understand that all worldly objects are transitory and delusive, and that they are but the reflections of their minds.

After realizing that all that we see, hear, feel, touch, understand and are conscious of are but the reflections of our minds, then why should we crave for fame, for profit and position ? Why should people want to fight and to kill for the sake of these delusions? As a whole it is a relief from the bitterness and suffering caused by wordly cravings.

I earnestly hope that we should all take our Exalted Buddha as our shining example to follow the three basic principles in Buddhism, to cultivate our own morality as well as to guide the erring world to lead ideal Buddhistic virtuous lives through the guidance of the Noble Teachings of the Buddha.

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SUMMER SCHOOL IN DEVON

(From a Correspondent in United Kingdom)

Mr. T. B. Subasinge, Ambassador-designate to the Union of Soviet Socialist Republics, on his way to Moscow to resume his duties, called at the London Buddhist Vihara on August 3. He and Mrs. Subasinghe attended a special Buddhist service conducted by the resident monks headed by the Ven. H. Saddhatissa incumbent of the Vihara.

The Ven. Pannatissa, bhikkhu-in-charge of the Sanchi Vihara, India, after spending two months at the Vihara left for Ceylon on August 6. During his stay at the Vihara, the Ven. Saddhatissa rendered him every assistance in order to see the authorities concerned for the purpose of finding out the possiblity of obtaining the relic caskets brought from Sanchi and now preserved in museums in London.

A Buddhist Summer School was opened by the Ven. Saddhatissa with the Ven. Dr. Rahula on Friday the 11th of August in Devon. It was organised at the request of Mr. B. L. Broughton, former president of the British Maha Bodhi Society and a well-known British Buddhist leader. He offered the use of his home, "Greylands", which stands in sylvan surroundings in Torquay as the venue for this purpose.

Forty people interested in Buddhism were invited to the Summer school. Mr. Broughton with his Japanese wife Mrs. Ayako Broughton, made every effort to see that it was a great success. On the closing day of the Summer School the bhikkhus performed a 'Paritta' ceremony.

Following an invitation during the Buddhist Summer School in Devon, the Ven. Saddhatissa and the Ven. Dr. Rahula paid a visit to "Ranchi", the new residence of Mr. Upali Ramage, the former Ven. Salgala Upali, on the 13th.

U Aye, chief Executive Engineer of the Government of the Union of Burma, who came to England for medical treatment, died in London on the 15th aged 54 years. The Ven. Saddhatissa conducted the 'Pansakula' ceremony and gave the funeral sermon on *anicca* at the Golders Green Crematorium.

U Tin Lwin, Lecturer in Pali, Rangoon University, who was a regular visitor to the Vihara for over four years left for Burma on the 21st. This devout Buddhist was a sincere supporter of the Vihara activities. It is a remarkable fact and one worthy of mention, that he never missed a single Sunday lecture, except once when he was ill.

On Tuesday the 22nd the Ven. Saddhatissa conducted a 'Pansukula' service at the Manor Park Crematorium Seberc Road, Forest Gate, for Mr. Perera, aged 47, a Sinhalese Buddhist who died in London. He leaves a wife and eight children.

On Wednesday, the 23rd, a religious ceremony was performed at the Vihara by Mr. and Mrs. Vivat Uttamote of Thailand as a main part of their wedding ceremony. Resident bhikkhus headed by the Ven. Saddhatissa chanted 'Paritta' and invoked the blessings of 'Tisarana'.

On Saturday the 26th the Full-moon Day was celebrated with Buddha Puja, Dana and sermon.

The Ven. Vinita of Vajirarama, Colombo, arrived in England on the 30th on his way to Harvard University. The Ven. Vinita stayed at the Vihara until the 7th of September when he left for America.

From time to time the Ven. Saddhatissa is requested by the Governors to visit Buddhist prisoners in various prisons in England. Whenever, possible, the Ven. Mahathera complies with these requests.

A number of visitors from India, Burma, Thailand and Ceylon who are holidaying in Europe, called at the Vihara during this month. They were greatly inspired by the serenity of the place.

What will American...

(*Continued from page* 6)

every other person must be wrong. There is no recognition of the fact that whatever concept a person has, is right for him as long as he has it.

We all change, but will not recognise that change and growth can and must take place in other people.

Buddhism in America will serve the needs of those people who have outgrown their anthropomorphic ideas of the supreme deity projection with infinite power.

Perhaps American Buddhism will serve the needs of those people who have gone through the tortuous experience of becoming atheists (from their own cultural viewpoint) and yet have retained the concept of the moral law and compassion for all suffering humanity.

How will American Buddhism be taught? To what authority can one point to validate a Buddhist teaching? An authority is not an authority unless it is mutually accepted by the pupil as well as the teacher.

There is no such authority in Buddhism, neither an infallible church nor an infallible book. The authority for truth *for you* lies within yourself.

Gautama Buddha said something quite acceptable to our present view. He said: "When you know the truth, you will be free of the priests and the books".

When you hear the truth *for you* you will recognise it and it is not necessary to quote anyone.

—*Suchness*

Buddhist Federation of Australia

Since the Constitution of the Buddhist Federation of Australia provides the committee be elected bienially from representatives appointed by each affiliated society, the close of the second year of its existence provides a good opportunity for reviewing its activities to date, writes L. R. Oates and C. F. Knight in *Metta*.

The most popular function of the Federation is the production of its journal *Metta*. The number of copies produced and distributed has been approximately 250 per issue.

A reciprocal advertising arrangement has been entered into with *World Buddhism*, Ceylon, and reciprocal rights of using articles, with suitable acknowledgements, exists in all cases.

Apart from *Metta*, the Federation has also produced some special publications as an additional means of making Buddhism better known in familiar terminology. Two main examples are a booklet, *Questions and Answers*, on problems of Buddhist doctrine, and a first introduction to Buddhism entitled, *The Ageless Dhamma*.

Apart from these concrete achievements, the Federation has been a most valuable means of maintaining regular contact qetween the two main Australian Buddhist societies in Sydney and Melbourne. Despite the distance between Sydney and Melbourne, a quorum of the committee has succeeded in holding four meetings to supplement normal contact by correspondence.

SMALLER GROUPS

Contact has also been maintained with smaller groups and interested individuals scattered throughout all the other States and the capital territory, where it is hoped that other regular societies may in future develop and affiliate with the Federation.

A feature worthy of notice is that although among the members of the societies and local contributors to the pages of *Metta*, there are those who subscribe to several of the major schools of Buddhist thought, there has been an absence of sectarian bias or friction.

As the history of Buddhism has shown, there has always been an inclination to develop a "national" form, arising from its impact with the indigenous religion upon introduction, or the sectarian bias of the missionaries who have introduced it.

As apart from comparatively brief visitations of members of the Sangha, Australian Buddhists have been forced to go back to the Scriptures and modern commentators for instruction and, at this stage of development, have found in them sufficient material to gain a knowledge of basic Buddhism. This is allowing a wider scope of reading as to historical Buddhism and at the same time, building a concept founded very largely on the Pali Canon.

It well may be that in our country will develop a national school of thought grounded soundly on the fundamentals but recognising the obvious fact that "orthodox Buddhism" is neither national nor sectarian, nor to be found in its pristine purity in any one school of thought.

Admittedly, the Western approach to Buddhism is on an intellectual level, but the Truths are apprehended on an intellectual level, comprehension by the development of the Buddhist way of life and meditative practice may follow.

The chairman of the Federation reports that they closed the year with 70 members as against 76 the previous year. During the first half of the year the monthly Discussion Nights proved as popular as ever. In the latter half the Discussion Nights continued with talks on the Paramitas, and the Meditation Class was resumed.

WESAK

Vesak was celebrated with an attendance of some 70 members, friends and visitors from other societies. During the year 15 books were added to the library as against last year's figure of 18 books, making a total of 158 volumes on the shelves.

An outstanding feature of the year's working has been the wonderful financial support rendered by the members. Last year the total income on this account from all sources was £192 and the expenditure £172.

This year's figures show an income of £276 and an expenditure of £275. The Vihara account on June 30 showed a total of £401-0-11

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New Code for Siyam Nikaya

Addressing a meeting of about 500 Bhikkhus held at the new Dalada Maligawa building in Kandy to consider a new code of conduct for the Siyam Nikaya drafted under the auspices of the Malwatte and Asgiriya Chapters, the Ven. Halyale Sumanatissa Thera of Asgiriya Mahavihare, himself a member of the Buddha Sasana Commission, said that the Siyam Maha Nikaya was the original body of Sangha founded at the time Buddhism was introduced to the Island over 2,000 years ago.

However, the existence of a ,number of chapters within it and their not acting collectively in all matters had given rise to a feeling that the Nikaya was not a powerful force and was incapable of effective action in matters concerning the Sasana. Hence the present program designed to put up a united front of the entire Siyam Nikaya—Asgiriya, Malwatte, Kotte and Kelaniya chapters— and to work in the interests of the Sasana and bhikkhus.

Ven. Molligoda Ariyawangsa Nayaka Thera of Sri Kalliyani Samaggridharma Sangha Sabha said that they had always been one with the premier institutions of Asgiriya and Malwatte and would in future would work with even greater collaboration.

Ven. Weliwitiye Soratha Nayaka Thera, Vice-Chancellor of Vidyodaya University, said that although the Public Trustee had described the handling of money by bhikkhus as a crime which deserved disrobing it was certainly not such a crime.

There was ample evidence in the history of the Sangha in this country itself to support the view that bhikkhus at certain periods handled money. This did not mean that monks should be allowed to handle money freely, but it should be appreciated that under certain cicumstances and particularly under modern conditions there were instances when monks were forced to resort to the practice.

TO EXPLAIN SCHEME

The meeting was convened for the purpose of explaining the reorganisation scheme for the entire Siyam Nikaya in Ceylon, as a part of which a new constitution—Katikawata—is now being drawn up by a special committee.

The Ven. Parawahera Vajiragnana Nayaka Thera, President of the Special Committee, explained the details of the Constitution in draft form.

The Ven. Welivitiye Soratha Nayaka Thera, Vice-Chancellor, Vidyodaya University said that the aim of the reorganisation was to safeguard the Sasana and Sangha from the many threats now being aimed. There was a feeling they feared the Government. This was no correct.

"I do not think that a government composed of many Buddhist Ministers, Parliamentarians and headed by a pious Buddhist woman Prime Minister would be capable of destroying the Sasana and Sangha" he said.

But there was every possibility that self-seeking people in pursuance of their malicious campaign might get laws enacted through some Government officials which might ultimately lead to the ruin of the Sasana, he said.

The Nayaka Theras present were handed printed forms for preparing a census of all temples, temporalities and viharas and bhikkhus for the purpose of reorganisation.

Meanwhile the Buddhist Advisory Council, which has been set up by the Minister of Cultural Affairs, Mr. Maitripala Senanayake, to advise him on all questions relating to Buddhist matters, wants the Minister to seek its views before the Sasana Commission recommendations are implemented by the Government.

The Minister has appointed four members of the Sasana Commission, the Ven. Kalukondayawe Pannasekera Maha Nayake Thera, Mr. P. P. Siriwardene, Mr. P. de S. Kularatne and Mr. C. D. S. Siriwardene to advise him in implementing the Commission recommendations.

The Siyam Nikaya and the Amarapura Nikaya are opposed to the Sasana Commission recommendations.

According to the Ven. Kosgoda Ratanasara Thera, politicians are trying to make the future of Buddhist monks a gloomy

(*Continued on next page*)

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Chinese Buddhist Art to be Preserved

(From a Correspondent in China)

THE Yunkang caves, located 16 kil. metres from Tatung in northern Shansi Province, China, are famous as one of the greatest treasures of Buddhist art in the world. The State Council in a recent directive decreed that the Yunkang caves should be put under special protection and restored to their past grandeur.

Mr. Jose Vem Jrelli, the Chilean artist, after visiting these famous cultural caves, which date back to the 5th century A.C., commented: "The restoration of the Yunkang caves so well carried out by the Chinese Government provides a useful example from which revolutionary artists can learn much".

The historic site is formed by more than 1000 niches including 21 major caves housing a total of over 50,000 Buddhist sculptures carved on rock about 15 centuries ago. It took thousands upon thousands of fine craftsmen to carve the many Buddhist images with the attend nt pagodas and pillars and the complicated relief murals.

The largest Buddhist image in these caves is 17 metres tall. Its feet measure four metres in length and the fingers are larger than a human body. The smallest images are only two centimetres.

Shrine walls, platforms, pavilions and suspended verandahs of classical Chinese architectural style and the numerous alcoves built around the caves combine to form the "Temple of Stone Buddhas" known as one of the gems of China's ancient civilization.

But at the time of China's liberation in 1949, this historical site was in a state of utter disrepair. Ruthless pillage of the invaluable sculptures by generations of reactionary rulers and foreigners and callous neglect by the old regimes took a heavy toll of these cultural relics.

The present Yunkang Relic Preservation Institute has evidence that more than 1,400 of the Buddhist images were defaced by foreigners.

Immediately after the founding of the Chinese People's Republic, the central people's government promulgated a series of decrees and directives on the preservation of the nation's cultural heritage and the carrying out of research work.

An institute staffed with specialists was set up in 1952 to maintain the Yunkang caves. Since then, the State has allocated considerable funds for the restoration and maintenance of this historical landmark.

The buildings in the "Temple of Stone Buddhas" have been repaired and repainted, accumulated earth cleared, dilapidated caves restored and electric lighting installed in the major caves.

Foreign Clergy must Pay Tax

All foreign clergy and religious orders in Ceylon will have to pay the recently levied visa tax of Rs. 400 a year. The Prime Minister, Mrs. Sirima Bandaranaike, has informed the Catholic Archbishop of Colombo, Dr. Thomas Cooray, of this decision.

Refusing an appeal made by the Christian authorities that members of the foreign clergy and religious orders in Ceylon should be exempted from the payment of this tax, the Prime Minister has said that it is the view of the Government that if the Church required the services of non-Ceylonese for the practice and propagation of its faith it must pay the tax by raising funds in the same way as funds are raised for the general activities of the Church.

New Code for Siyam....

(*Continued from page* 20)

one. He said that from recent happenings it was quite evident that by political interference, bhikkhus would find themselves in a pitiful state. The clergy should oppose unitedly the implementation of the Buddha Sasana Commission recommendations as otherwise the self-respect of the entire Sangha would suffer.

Professor Bambarande Siri Seevali Thera, Dean of the Faculty of Buddhism, Vidyalankara University, said at the prize-giving of a Sunday School: "The Sangha kept away from politics during the last two elections but once again we shall take our place in the political field as religion and the nation are heading towards danger."

The recommendations of the Sasana Commission, he said, were to be implemented according to the fancies of Ministers without any consultation or thought to the future of religion.

NEW BUDDHIST ASSOCIATION

The Meteorology Department of Ceylon formed a Buddhist Association at a well attended meeting at the Colombo Observatory premises. The association was inaugurated with the chanting of pirith. The Ven. Madihe Pannasiha Maha Nayaka Thera presided over the meeting.

The Nayaka Thera said that an association of that nature would do great good. Such associations were being formed in almost every Government department. Mr. W. L. T. Fernando was elected president and Messrs. S. Weeratunga and W. Karunaratne, joint secretaries.

Development of Buddhist....

(*Continued from page* 5)

An additional factor is that as far as we can see, Buddhism was essentially the religion of a minority limited to the upper circles. This is completely different from Ceylon, Burma and Thailand where Buddhism had developed into a popular religion.

A last factor which also seems relevant, is that the Indian Archipelago owing to its producing a number of commodities such as pepper and spices which were in great demand at that time, took a very active part in trade which, from the 15th century onwards, was almost completely carried on by Muslim traders. This situation led to the establishment of Muslim traders in the ports and these communities became centres from which Islam gradually expanded.

At the moment there is again a growing interest in Buddhism in Indonesia but comparable with that in England, its adherents could only be counted in hundreds or in thousands.

THE GOLDEN LOTUS

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FOUNDERS OF FIVE ZEN SECTS

CHAN AND ZEN TEACHING: Second Series edited, translated and explained by Lu K'uan Yu (Charles Luk). Rider and Company, 178-202, Great Portland Street, London W 1, England. 35s.

THIS is the second volume of a series of translations of the teachings of the founders of five Ch'an or Zen sects, through which Lu K'uan Yu (Charles Luk) presents a comprehensive and lucid exposition of Zen—the school of Mahayana Buddhism which is now spreading rapidly.

In his preface Mr. Luk pionts out that Zen is meant for those who are highly advanced in the teachings of the Buddha. Zen, he says, has been taught by the Buddha to his "disciples who were ready for the final teaching".

The Buddha said, according to Mr. Luk, that he did not have any fixed Dhamma to teach "for his doctrine consisted solely in wiping out all thoughts which stirred the mind so that the latter could be still and that the wisdom, inherent in every man, could manifest itself and perceive the self-nature for attainment of Buddhahood".

The Buddha, therefore, was compelled "to teach Hinayana to those who were capable of digesting only the incomplete truth and Mahayana to disciples who were ready for the final teaching. This is what we call the expedient method of the teaching by means of sutras or discourses.

"It was, however, impossible to reveal the absolute reality by means of words and speeches for in spite of his revelation of the mind in the sutras, his disciples did not understand it. Finally the World Honoured One picked up a flower and showed it to his disciples to probe their abilities to comprehend the ultimate aim of his teaching. Only Mahakasyapa understood it and acknowledged it with a broad smile". This was the beginning of Zen.

Mr. Luk's statement about Hinayana and Mahayana will not be palatable to the millions in South East Asia and other parts of the world who adhere to the Hinayana school which believes that it teaches the "purest form" of Buddhism.

But a closer examination of that statement will indicate that there is considerable truth in it, considering the fact that the Hinayanists cling to and give more prominence to rituals and pujas in their attempts to reach Nirvana than the Mahayanists, specially Zen adherents, who concentrate on meditation and the mind training aspects of the teaching.

The Zen dharma is mind dharma. It consists solely in realising the self-mind, "and when the mind is known, the self-nature will be perceived and enlightenment will be attained". It is well known that the mind is constantly disturbed by thinking and in order to keep it quiet it is necessary to put an end to the flow of thoughts. "This is the most difficult step", says Mr. Luk, "since for aeons we have contracted the bad habit of thinking which cannot now be stopped at one stroke".

Further, "we live because we think, and if we cease thinking, we will escape from this life in Samsara. Therefore, thoughts create illusions and beget life, and since life leads to death, we are just drifting in the ocean of birth and death with no end in sight. To get out of it, the first thing is to arrest all thoughts so that the mind can return to its still condition, before we can speak of awakening".

Mr. Luk deals in this book with the 47 Gathas through which Zen was transmitted by the seven Buddhas culminating in the Buddha Sakyamuni and the 27 Indian and six Chinese Patriarchs ending with Hui Neng. The last Indian Partiarch was Bodhidharma who took the doctrine of Zen to China, from where it came to Japan. The present Zen renaissance began in Japan.

In Japan, Zen developed into five sects and Part II of the book deals with the lives and teachings of the founders of these sects—Ikyo Zen, Rinzai Zen, Soto Zen, Ummon Zen and Hogen Zen. These Zen masters brought enlightenment to their disciples through koans or mind-twisting puzzles, the solving of which resulted in immediate awakening.

A very large number of examples of these are presented by Mr. Luk with copious notes and explanations. In fact, more than half the book comprises these valuable notes. In all these the emphasis is laid on the development and the purification of the mind.

As one of the Japanese Zen masters said to his disciple before parting from him:

Such is the esoteric Dharma
Inherited from Buddhas and Patriarchs
Now that you have received it.
You should guard it carefully.

The book contains a number of diagrams and genealogical tables and a valuable glossary of names and terms and an appendix of Chinese characters.

The author himself was a disciple of Zen master Hsu Yun who died in October 1959 at the age of 115.

A. de S.

Buddhist Mission from....

(*Continued from page 7*)

dhists. These people are Mongolian by origin and they follow a Lamaic form of Buddhism. There are many learned and saintly lamas living here and I think they will gain prestige from the visit of this Mission. There are no religious statistics taken in the U.S.S.R., religion being a fundamental right of the individual.

MUCH IMPRESSED

In Warsaw I was very much impressed by what I saw there. I visited seven different Churches and each one was full to overflowing. Here old and young were present from all walks of life, including Army men in uniform. In spite of Communism the religious life seems the same as before; there is certainly no decline, if anything, an increase in fervour to follow their religion.

In East Germany I met no Buddhists but I found that there too, religion played a very important part in the life of the people although I cannot understand how this can be reconciled with Marxist principles.

Summing up generally I think that on the whole modern man does not want to believe, he wants to know and it is just at this very point that Buddhism can help.

(From a talk at the London Buddhist Vihara on July 30, 1961).

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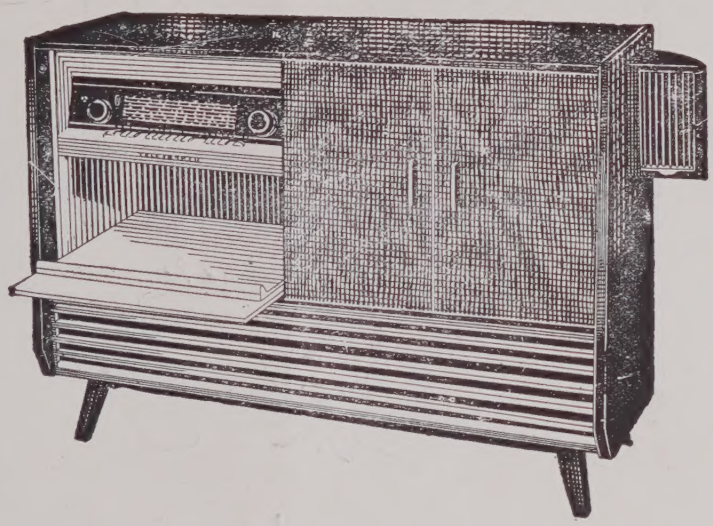

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